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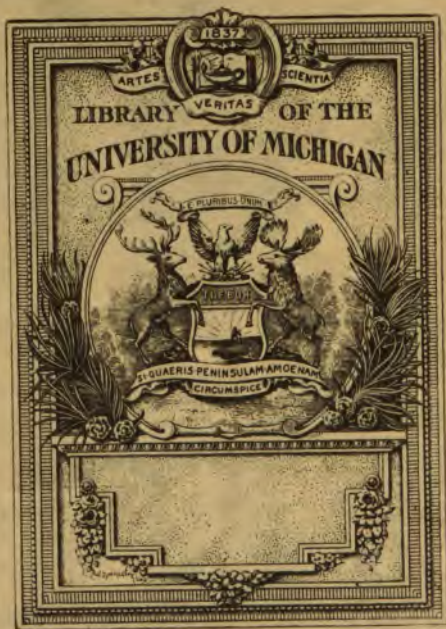
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"The College is Christianity's magazine, its depot of troops, its arsenal  
and its fortress."

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THE HISTORY  
OF THE  
ORIGIN AND GROWTH  
OF  
CARLETON COLLEGE,  
NORTHFIELD, MINN.

Presented to the Congregational State Conference, at its Twenty-Fourth  
Annual Session, held in Minneapolis, Oct. 8-12, 1879.

BY  
REV. M. MCG. DANA, D. D.,  
Pastor of Plymouth Church, St. Paul.

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1879.

TO THE FRIENDS  
WHOSE GENEROUS GIFTS AND SELF-SACRIFICING LABORS  
HAVE TIDED THIS YOUNG COLLEGE OVER  
ITS DAYS OF POVERTY,  
AND SECURED THEREBY FOR IT  
THE POSITION IT NOW HOLDS IN THE NORTHWEST,  
AND THE PROMISE WHICH MAKES ITS FUTURE SO HOPEFUL,  
IS THIS STORY OF ITS CHECKERED LIFE  
DEDICATED BY THE  
AUTHOR.

# CARLETON COLLEGE;

## **Its Origin and History.**

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In presenting to the Conference of Congregational Churches the story of this institution, some words of explanation or of apology may be called for. It would not be at all strange if the inquiry should arise in some minds, why is this history given by one but recently come to the State, and why is it not the work of some of those connected with the college, who could speak from personal knowledge, and withal officially? To these queries I would reply, that this paper originates from the desire on the part of those connected officially with Carleton, to have its history written out and preserved, and was suggested to the writer, as a comparatively new comer, and one, therefore, likely to give impartially a history in which he was not an actor. It would be an embarrassment to any member of the Faculty to write out a narrative in which he figured more or less prominently, and this of itself, seemed to make it necessary to remit the privilege and labor to other hands. Furthermore it occurred to the author of this paper, that in lieu of a formal report, such as he would have been expected to make as chairman of the Visiting Committee for this year, a succinct history of the college, with the lights and

shadows of its checkered life preserved, would prove to the Conference more acceptable, and to all friends of the institution both timely and valuable. Accordingly all the material needed for this historic work was placed at my disposal by the President of the college, and with a growing interest in the task undertaken, as the details of the eventful story came to light, I have now to present to you the results of my studies and researches.

#### SIGNIFICANCE OF SUCH HISTORIES.

The history of every Christian college in this country, is the history of heroic achieving and suffering. The story of their origin and development embraces much that is romantic, and more that attests the loftiest zeal for religion united with an ardent love of learning. We cannot afford to forget the genesis of our older literary institutions, for they were born of the prayers, and baptized with the tears, of men who believed that the permanence of religion and of an educated ministry depended on the Christian college. The latter owed its origin to the church, and so our fathers planted the college next to the church. This policy has been their bequest to us, and the churches of the Puritan faith have always accepted the obligation to lay deep and early in every new commonwealth the foundations of permanent institutions of letters. How faithfully this obligation has been lived up to, let the colleges they have planted bear witness, from Harvard University, wearing still its original motto, "*Pro Christo et Ecclesia*," down through the brilliant list of institutions that belt our continent, to the latest one recently founded amid the unique scenery of Colorado Springs.

This is not the century or the hour in which to ignore the fact that our leading seminaries of learning were organized by Christian men, and that to religious motives and regard for the religious well-being of our country, we owe the institutions that have been the glory of our land. Never, certainly, more than at this present were Christian colleges needed. The history of our country proves their invaluable public influence. It is pre-eminently Christian education which still is required to shape the inmost thought and feeling of the upspringing generations, control their profoundest convictions, and anchor them to right beliefs. The East has done confessedly its noblest work in behalf of the West, by aiding to establish in the latter, its highest educational institutions.

#### ORIGIN OF CARLETON COLLEGE.

I pass now directly to the story of the founding of our Christian college. With this history, we owe it to ourselves to become familiar, if we would be loyal to that institution which is so vitally connected with the success of our work as ministers and missionaries. Moreover we shall never take the personal interest in this college that we should, or labor for its upbuilding as we ought, unless we put ourselves "en rapport" with its touching and checkered history, and become conversant with its signal progress.

It was with Mr. C. M. Goodsell, a former, esteemed citizen of Northfield, that the conception of Carleton College originated. He came to Minnesota from Geneva, Wisconsin, with the hope and cherished purpose of founding a Christian college, which should become, in time, a "new Northwestern Oberlin." But this idea of a college in Minnesota had also

been entertained by others, and they too had been planning how to bring the subject before the General Conference. Rev. Messrs. Chas. Shedd, Edward Brown, David Burt, Richard Hall and Charles Seccombe had thought much about it, and to these pioneer laborers, to whom our State owes not a little of its early religious shaping, was due the movement which formally culminated in the needed institution. At the meeting of the General Conference of Congregational Churches of Minnesota, held at Rochester, Oct. 13, 1864, the following resolution was drawn up by Rev. Edward Brown, and offered by Rev. David Burt:

*Resolved*, "That a committee of laymen be raised to inquire what can be done towards founding a college in this State, for our denomination, and to report to the Conference next year."

Mr. C. M. Goodsell was made chairman of this committee. This is the first public utterance on the subject of which we have any record, and from this time was the project earnestly pushed, though the State was yet in its infancy, with many and unforeseen trials in its near future, and our own body of churches numbered only sixty-one, with a total membership of less than twenty-one hundred. The self-supporting churches were very few, while the struggling home missionary churches were depleted in strength by those who had left to serve in the Union armies.

#### LOCATION DETERMINED.

At the next annual Conference, held at Minneapolis, Oct. 12, 1865, the committee of the year before, reported what the town of Northfield would do in behalf of the proposed college,



and suggested that other towns in the State should take hold of the matter and do more, or at least compete with one another in efforts to secure the location of the proposed college within their limits. This report was referred to a special committee, who brought in a resolution which was heartily adopted as the deliverance of the Conference on a subject which had now become one of increasing popular and personal interest. *Resolved*, "that in the opinion of this Conference, the time has arrived when it may be expedient to establish within our bounds an institution of learning under the control of our denomination, and to this end the following persons are appointed as a committee to receive proposals for a location, and take such other preliminary measures as may be necessary, and report their action for approval at the next Conference." As the chairman of this committee, stood appropriately, one who had from the beginning evinced a deep sympathy with the plan,—Rev. Richard Hall, of St. Paul, then State Superintendent of Home Missions.

This action indicated the purpose to forward the enterprise, and settle at once upon the site of the future college. The committee, in pursuance of their duties, issued a circular addressed to the churches in various towns in the State, propounding to each these questions :

1. Can you offer a suitable location for the proposed college?
2. What amount (cash) can you pledge towards a college, and when can you pay it?
3. What amount of land can you pledge for a site? What is the location and value of the land? When can you convey it, and what title can you give?
4. What amount can you raise by subscription, or in the form of stock for the erection of a college building?

5. What further inducements can you hold out, for the location of our proposed college in your town?

Evidently, those having this matter in hand knew how to initiate measures of a practical and productive sort, for by their course, they at once aroused a general public interest, and made the plan of establishing a Christian college the occasion for testing the public spirit and culture, of the various places honored by this circular.

#### NORTHFIELD WINS THE HONOR.

Responses more or less promising were received from Zumbrota, Mantorville, Cottage Grove, Lake City and Northfield. The committee carefully canvassed the offers of each competing town, and came to a clear and unhesitating decision in favor of Northfield, and so reported to the State Conference at its annual meeting in Faribault, Oct. 11, 1866.

Northfield, then a young but promising town with a population of fifteen hundred, outstripped all competitors, offering twenty-five acres of land beautifully situated on the Cannon river, and commanding a fine view of the valley and the surrounding country. The pecuniary pledges amounted to \$18,529, making with the grounds valued at \$2,500, a sum total in the form of bonus of \$21,029. This exhibit speaks for itself, and carries its own testimony to the intelligence and religious earnestness of a people who put this valuation on the privilege of having a Christian college located in their midst. They paid too, with no little self-sacrifice, for the honor of becoming a university town, and we do not believe they have ever regretted this choice, or felt since then, otherwise than proud, of their noble emulation in this matter. Through the

long future in which this college shall grow in fame and influence, will it stand as the grandest memorial of the wisdom and Christian faith of those citizens in Northfield, through whose efforts and gifts this, their crown-jewel, was secured. The central situation of this attractive town, for the Chicago, Milwaukee & St. Paul R. R. runs through it rendering it accessible to all parts of the State, and many natural advantages, united all in the decision arrived at by the committee.

Furthermore, by this selection of Northfield as the seat of the proposed college, the dream of Mr. C. M. Goodsell's later years was realized, and he lived to aid with his wise counsels the institution which he had by faith anticipated, and to which he had contributed.

#### ORGANIZATION AND INCORPORATION.

The somewhat perplexing question of the location of the college being thus happily settled, the General Conference, cordially approving the doing of the committee, proceeded to elect a Board of Trustees for Northfield College.

These gentlemen met at once in the parlor of Deacon James Gibson, of Faribault, and organized. Then as their first act, suggested by the grave nature of the work they had undertaken and by their sense of their need of divine help, which all confessed, prayer was offered by Rev. Geo. Spalding, of Wisconsin, the oldest member of the Board then present. That opening and consecratory prayer but foreshadowed the spirit in which every after-step was taken, and signaled from the start the faith of those who in their high duties sought, first of all, a heavenly guidance.

Proceeding with the business before them, Rev. Richard

Hall was chosen President of the Board, and a committee was appointed to draw up articles of incorporation, and report them at a future session to be held in Northfield, Nov. 14, 1866. Rev. Chas. Seccombe was also chosen financial agent of the college, and entered immediately upon his difficult task of raising funds for the institution. At the adjourned meeting of the board in Northfield the articles of incorporation were adopted, and having been signed by the several members, were placed on file in accordance with the laws of the State. The college obtained thus a legal status, and began its corporate existence.

#### EARLY DAYS.

In September, 1867, the Preparatory Department of the college was opened. A large building, formerly used as a hotel, and now the utterly inadequate "Ladies' Hall," was purchased and fitted up for school purposes. Horace Goodhue, Jr., then a recent graduate of Dartmouth College, was called to the charge of this department, and in this position he has remained to this day, serving with signal faithfulness and success. He is Carleton's honored senior professor, has seen the day of very small things, and patiently labored on through the years till the nursling he saw and took in its feebleness, has grown to a vigorous and most promising youth.

#### FIRST GIFTS.

The first year since the College Board was organized having rolled round, to the annual Conference—still the foster-mother of this inchoate college—meeting at St. Cloud, Oct. 10, 1867, Rev. Charles Seccombe made his first report. He had

struck upon hard times, it seems, for this work which is never agreeable in times good or bad, yet announced subscriptions from the field including some six Wisconsin churches, amounting to \$10,739.60. of which \$2,700 had been already paid. Minnesota Congregationalists were by no means rich, yet they evinced all along a rare spirit of devotion to the college, and gave out of their limited resources most generously. One church, in a farming community, though canvassing for contributions toward a new sanctuary, subscribed one hundred dollars to the college. Another, struggling hard to erect a house of worship in mid-winter, in their straitened circumstances, made up a subscription of two hundred and fifty dollars. The agent of the college met yet another church, worshipping on rude seats in an open grove, for they had no building, not even a school-house in which to hold service, and they listened to his plea for the college; more than this, they believed that the Christian college conserves every interest we cherish as citizens and believers in the Gospel, and notwithstanding they had run short of the necessities of life only the season before, this frontier church subscribed \$100.50 to the college, and that, too, while a cash collection for two other objects was being taken up at the same time. Surely a State with such Christian believers and givers, deserved a college, and if the latter could command such self-sacrificing gifts, its future was secure. Another church in Wisconsin, between one and two hundred miles distant, though in connection with the Minnesota State Conference, contributed over three hundred dollars, and paid during the year the first installment.

Among the incidents attesting the interest Mr. Seccombe's

earnest plea in behalf of the college awakened, none at the time seemed more affecting than this. The morning after his presentation to a Sabbath congregation of the needs of the institution, there came to the house where he was staying, a young girl, bearing in her hand two silver half dollars, which she said she wished to give to the college. They were among the earliest remembered gifts of her childhood's days, and had been brought to Minnesota from her former home in the Bay State. This devotement to the college by a young convert, of her treasured keepsakes, was a prophetic tribute. It was one of those blessed deeds of undoubted self-denial whose service is seen in the inspiration it supplies to other hearts. We are apt to forget that every Christ-like gift has a three-fold value; it not only blesses the giver and the recipient, but it awakens in others the desire and purpose to do likewise. Those silver half dollars have brought to the treasury of the college a sum that their loving donor never dreamed she was to be instrumental in securing, and still are they kept with other mementoes recalling these early days of struggle and sacrifice.

#### THE FIRST ANNUAL REPORT.

At the annual Conference held in Austin, Oct. 15th, 1868, was presented the first in the series of yearly reports made to the successive gatherings of this body, by the visiting committee which it appoints from time to time. This report reviews the first year's life of the college. It breathes a hopeful, grateful tone, and speaks of a goodly number of students in attendance, and joyfully mentions the fact that the Holy Spirit had set his seal of approval upon the college by a work of grace which had resulted in the conversion of twelve students. So

this offspring of the churches and child of many prayers received, in the first year of its existence, the baptism of the Holy Ghost.

The need of enlarged accommodations for students, and of more teachers,—the cry of every year since, because of every year's growth in opportunity and of expanding necessities in the line of equipment,—was in this report emphasized. Already, however, financial distress was being experienced, expenditures exceeded income, salaries were in arrears, and the funds requisite did not come in, and among the resolutions passed by this Conference was one recommending a new appeal to the churches for a second ten thousand dollars.

#### DISCOURAGEMENTS.

To the annual Conference, meeting Oct. 14, 1869, in Owatonna, the report of the second year of the college reveals both its failures and successes. Did any institution of learning ever find its early years other than years of trials and discouragements? This certainly was the case with the college Minnesota Christians had founded, the burden of whose support was now being experienced. Yet there was apparent a brave, hopeful spirit. The progress made thus far was slow and slight; the college was a mere nursling yet, and it required courage and patience for its guardians to carry it along. The trustees had appointed Rev. Chas. Seccombe, who held now the place of senior professor in the college, to act as canvasser of the State, to lay the wants of the college before the churches, collect funds, and rouse a general public interest in its welfare. He labored with his peculiar enthusiasm, for his love for the college was deep and his faith in its future strong.

Looking back to those days of hard sledding, if mistakes and discouraging obstacles appear, such as made success dubious or disappointingly slow, it should be remembered that such occur in the experience of almost every living thing. This tenderly-cherished babe cut its teeth with pain; it looked feeble, and had a hard struggle simply to hold its own.

#### THE CRUCIAL YEAR OF 1870.

Amid blended hopes and fears, with urgent necessities and the wherewithal to meet them not at hand, we come to the critical year in its history—the year 1870. The nadir point had been reached, and it was time the corner was turned and a decided advance made. Rev. Mr. Seccombe, failing to realize the success he had hoped for in his financial canvass, had severed his connection with the college. The annual Board meeting, held in June, was one of much discouragement. Students were few, there was no endowment, no money in the treasury, and debts were accumulating. Teachers' salaries were again in arrears, and Mr. Goodsell had gone to his grave feeling that his toils and gifts for the college were all in vain. The ever-generous friends of the institution in Northfield were losing faith in the enterprise, and it seemed more than probable that the college was nearing its last days. The evident need of the college was a wise and energetic president, yet it was questionable whether, if one were chosen, it might not prove a burial rather than a resurrection, at which he would be called to preside. Moreover, such a man it was not easy to find. The position was one that presented no inviting features and would involve great labor, while even then, success was doubtful. The chief appeal which the institution



could make to induce any one to take its headship was that of its dire need, and that is an appeal which only heroic souls feel. No brilliant, ambitious man, such as may be found in all professions, eager for their prizes, could with any fitness be called to the presidency of this unfledged college, and it was well that such were beyond the latter's reach. Besides, the condition of things was such as to lead Eastern men to ignore the institution, or coldly dismiss it from recognition as a suitor entitled to help at their hands. Not imbued with the faith and hope that enterprises in a land of marvelous possibilities inspire, they would be apt to meet appeals for aid by such words of chilling discouragement, as "We don't believe your college will come to anything." Yet, if you ask me what had Northfield College that could commend it to the sympathy of Christian scholars, or to the favor of men of means, I reply,—a prayerful birth, and a patient and thus far hopeful nurture. Earnest men had rocked the cradle of this child of promise, and, undaunted by discouragement, they believed God had a part and place for this college to fill.

#### A PRESIDENT CHOSEN.

In this exigency, at a spécial meeting of the Board of Trustees, held Sept 13, 1870, Rev. Jas. W. Strong, pastor of one of the Congregational Churches of Faribault, was called to the presidency of the college. He had been from the commencement one of the trustees, and was, therefore, conversant with its past history. To all friends of the college this seemed a wise and happy choice, and the only solicitude occasioned was because of Mr. Strong's reluctance to accept the call.

The Board adjourned after this important action, to meet

October 13, 1870, in Northfield, in conjunction with the General Conference. At this meeting, the answer of the president-elect was promised. We note here a somewhat singular coincidence, which was not without providential significance to all concerned. Mr. Strong had decided to resign his pastorate in Faribault and to formally offer his resignation, the very week the presidency of the college was tendered him, and before any intimation of such intention on the part of the trustees had come to his knowledge. His purpose on the other hand, to resign, was a fact not known to the trustees, and when he proceeded to carry it out, and publicly proffered to the church his resignation, the latter knew nothing of the invitation which he had received to become the president of Northfield College.

#### CONFERENCE WITH THE TRUSTEES AND RESULTS.

On Thursday morning, Oct. 13, Rev. Mr. Strong met the Board, and held with its members a full and frank conference. Questions were proposed to the latter, touching many points involved in the future management of the college. Rev. Dr. Ray Palmer, Secretary of the Congregational Union, Rev. Dr. Clapp, Secretary of the American Home Missionary Society, and Dr. Wm. Barrows, representing the Congregational Publishing Society, were fortunately in Northfield at that time, having come thither to attend the annual Conference which was to begin its sessions in the evening.

These gentlemen, who had at heart the religious interests of Minnesota, and proved to be the "wise men of the East" appropriately present to tender the college on its new departure their gifts and benedictions, were called into this confer-

ence of the trustees with the president-elect. Amidst the wisdom which was represented by the parties holding this conclave, there could be no mistake made, and so after-history attests. The socratic interview showed an unlooked for concurrence of views, and the grave questions on which Mr. Strong's acceptance hinged, were answered satisfactorily, and he then and there, formally accepted the presidency of the college. That was the best day's work that had yet been done in the history of the college. Before midnight of that same Thursday, the new president had given an earnest of future successes in a direction in which his unusual gifts were not then suspected, by securing pledges to the college amounting to \$6,000; by noon of the next day they had reached \$10,000. Friday opened therefore, with a feeling of relief and gladness on the part of the members of the Board, the Conference and the interested citizens of Northfield. The college had at last secured a head, and with its helm now entrusted to a young, earnest, and gifted officer, its future seemed as promising as its warmest friends could desire.

#### THE INSTALLATION AND ITS ACCOMPANYING SCENES.

Friday afternoon the Conference held, what to all friends of the college will prove an ever memorable session. It was the time of the so-called "second birth" of the institution. Religious meetings are the most susceptible of any that are held. Over them flow ripples of excitement, through them pulse the surcharged feelings of hearts profoundly stirred. Certain gatherings are in this way mastered by supreme interests, and are thus linked in history with signal occurrences. At that afternoon session it might not have been suspected

what fervors of feeling, what promptings to sacrificial giving, were to culminate in scenes and experiences which would immortalize it. We believe, however, that the Providence which had thus far befriended the college, was here affording a new and striking testimony to the worth of an institution whose whole life and possibilities only God could take in.

Rev. A. K. Packard, President of the Board of Trustees, officially announced the acceptance of the proffered position by the president-elect, and alluding to their unanimity in this action and the enthusiasm already kindled, he presented Mr. Strong to the Conference, and called upon him for his impromptu inaugural. Serious words were those that fell from the young president's lips. His heart, though still stout and hopeful, felt already the weight of the burden assumed. Such a position as this would make any earnest man's utterances eloquent; for fear and trust, conscious weakness and the sense of a divine upholding, personal misgivings and the assurances of sympathizing friends, were surging through him, who was now summoned to voice his salutatory in the presence of deeply interested auditors. This was fitly concluded by his public announcement of one of the pledges already made to him, of four thousand dollars by the family of Mr. Goodsell. Rev. E. M. Williams immediately followed, with his own generous offer of six thousand dollars. Pledges of aid were then called for from those present, when the pent-up fires of devotion to the college flamed forth in moving words and yet more moving gifts. The assemblage responded as if the dominant purpose of all hearts was to lay on this young institution's altar the costliest of offerings. From two dollars up to larger sums were contributions made, until, as

the grand result of that afternoon's session, \$16,446 were secured.

But who of us guesses what entered into this great offering—what was in and behind these personal pledges? That part of the story can never, here, be known. It was, you remember, the Master, “as he sat over against the treasury,” who alone detected the poor widow's gift, and published to the undiscerning world the self-sacrificing nature of that offering of two mites, which was “all her living.” He still notes the fragrance of many a gift that escapes all honor because deemed so small, and it is His knowledge of the lowliest offerings that constitutes the joy and reward of humble givers. Furthermore, is not just this kind of devotion to the interests of a Christian college, such as this meeting developed, that which constitutes its truest source of strength and power. It gains thus a constituency no institution of letters endowed by the State, can command. Families, churches, communities, all come to have a deep concern in its well-being,—they incorporate their prayers, their gifts, their labors, in it, and in turn it becomes part of their very life.

Among the offerings made at this thrilling meeting was twenty-five dollars, by a home missionary, to be paid out of his next quarter's salary, although at the time he was living in a log house, with a puncheon floor. Another missionary, Father Brown, pledged a colt, which was subsequently sold for forty dollars. A foreign missionary, seeking restoration to health impaired by his labors among the heathen, made his self-denying gift of twenty-five dollars to this home missionary college. One signing himself “a late student of the college,” sent up his pledge of one hundred dollars, payable in

two years. Another note contained the offer of one hundred and sixty acres of land, in Pope county. In still another, was the pledge of one dollar a member from a neighboring church, coupled with the promise of aid from the ladies in the same, towards furnishing garments to needy students, and closing with a five hundred dollar contribution from the two signers.

One cannot, even now, look over these notes still sacredly preserved, which were sent up to the president, without moistening eyes. These scraps of paper of every size, on which were written the offerings of hearts deeply stirred, are sacred memorials of a signal meeting. Pathetic histories they suggest, for there are in that collection the written pledges of missionaries, to whom self-sacrifice was the atmosphere of the life they had been living for years; of poor students just beginning to earn a little by teaching; of maidens who foresaw the worth of the college to those of their own sex, and also of strangers who chanced to be at this notable gathering. There were pledges of land, and in one case of money that stood to the credit of one, who, in his young manhood, had recently died, and which was now by friends still sorrowing, devoted to the institution in which he had studied. The secretaries who were the guests of the Conference were also among the givers on this occasion, and in this way the extremes of the land were brought together. Representatives of Eastern Societies which have done so much to bless the West, and alumni of Eastern Colleges, remembering with pride what had been done about the cradles of their own distinguished "almæ matres," met together as gift-bringers at the altar of this latest born in the sisterhood of literary institutions.

Proud memories of a hallowed hour return to us, as these

treasured mementoes of sacrificial giving are reviewed ; sweet memories of love and friendship they bring back to many before me ; tender memories they recall of some who were participants in that Conference, but have since passed on to share in the communion of the redeemed. Let the trustful heart, the heart by holy truth led forth to lofty doing, speak the emotions of grateful veneration, which the memories of these scenes must ever excite, as the story of this red-letter day in the life of the college is told.

This session of the Conference, immortalized by these unprecedented scenes, was brought to a close by the prayer of installation offered by Rev. Richard Hall, and the impressive adoption, by a rising vote of the entire assemblage, of the resolutions reported by special committee. All too few and incomplete seem these now recalled pictures of a meeting remembered by early friends of the college with devout thanksgiving. Who, however, will say in view of these eloquent facts, that Western Christians are not liberal, or that they do not sacrifice to maintain the institutions of learning, which, founded in their midst, are yet national safeguards, and bless the East as well as the West. I know oftentimes the feeling has found expression among benevolent people in the older States, that "the West is a persistent beggar," that "it does not do for its own colleges what it might and should ;" but our story refutes such utterances. Minnesota Congregationalists have given to a degree that entitles them to the commendation and generous assistance of those who wish to Christianize the entire country. It is only the available ability of the West to sustain its own institutions, that can be relied upon. Not the millions of the West, with their aggregated wealth, but the

comparatively few who appreciate and love Christian colleges, are the proper constituency on which the latter must rely. If you throw out those in our State who are indifferent to all religion, those who are hostile to Christianity and its distinctive institutions, how few you have left to whom we may look for the maintenance of the college; and of these few, how large a proportion are possessed of only slender means. We are confident that for our own college at Northfield there has been the most self-denying giving on the part of Minnesota Christians, and that fact was recognized when the first formal application for aid from the East was made.

#### EASTERN GIFTS.

In the fall of 1870 was organized the first class in the collegiate course. The growth had thus far been slow but healthful, and there had been a quiet patience on the part of teachers which was really heroic. For one of the characteristics of this college has been honest work, no forcing processes, no branching-out in educational or building projects prematurely. It has been content to go only as fast as actual attainments and funds warranted. It was the imperative need of the latter that now started the new president eastward to ask help for the college. Thus far the burden of its support had been borne by residents of Minnesota. It is because the destinies of the East and West are bound up in the same bundle, that the latter has a right to go to the older and richer States with its appeals for aid, and God in his providence has made the appeal an irresistible one, because he has made it clear that the East cannot save itself without saving the West. Selfishness at this point is suicide.



President Strong's main purpose in this trip was to secure for Northfield College the formal endorsement of the College Society, at its approaching annual meeting in Bloomfield, N. J. The demoralization of the Society occasioned by the death of its distinguished secretary, Rev. Theron Baldwin, who had from the first been its heart and brains, made his errand futile. A letter which was furnished him by Rev. A. K. Packard, a son-in-law of Mr. Carleton, whose warm interest in the college led him to further the president's plan for securing assistance from the East, turned out to be in his hands the key which unlocked ultimately the sympathy and money so desperately needed by the college. It was a letter of introduction which brought him into personal acquaintance with Mr. Carleton, a wealthy business man of Boston, residing in Charlestown, Mass. A warm friendship sprang up between these two men, and as the result of Mr. Strong's first representation of the necessities of the institution, came \$1,800 from Mr. Carleton and from Miss Willis, afterwards Mrs. Carleton, towards the current expenses of the same.

Soon after this, through a railway disaster, occurred a well-nigh fatal accident to the president, at Hartford, Conn. His death was publicly reported in the pulpits in Boston, where he had recently preached. In the Winthrop church of Charlestown, Mass., of which Mr. Carleton was a member, and which only the Sabbath before President Strong had supplied by the former's request, the announcement was received with emotions of profoundest grief. Many elaborate letters of condolence were written, ere the happy truth was known that he still lived. Thanks to the goodness of our Heavenly Father, merciful to him and his, and to the young college now so dependent upon

him, President Strong slowly recovered. Life was given back for a purpose, and these subsequent years have served to reveal to all what that purpose was. As the result of Mr. Carleton's interest in Northfield College, his grateful surprise on learning that its president had survived the casualty which for a time he supposed had terminated his life, came intimations of a desire to increase his gifts to this distant institution. Mr. Carleton had held no intercourse with him since the accident, but the story of the college, and his interest in its president, proved as leaven, and in a short time came the first installment of a princely offering. In six weeks the entire sum of fifty thousand dollars had been paid over, and that too, without any accompanying conditions.

In recognition of this timely and unprecedented donation to the exchequer of a western college, the trustees at a special meeting, unanimously voted to change its name, and affix to it that of its greatest benefactor. So, with the latter's consent, it was from this time forth known as Carleton College. That fifty thousand dollars, coming when, and coming as it did, set the struggling college at once on its feet, settled the fact that it was to live and prosper, and raised it immediately into such promise and prominence that other persons of wealth were ready to array themselves among its patrons:

In June, 1871, President Strong went East again to confer with the College Society, meeting at New Haven, Conn. It was at this gathering that the as yet unrecognized, and by this organization, unfellowshipped college, was placed upon the list of institutions deserving of help from any and all friends of collegiate education in the West. Dr. Bacon, the Nestor of Connecticut Congregationalists, made the motion "to endorse

Carleton College," adding that "it had certainly proved itself to be a lusty baby."

#### FURTHER EFFORTS AND PROGRESS.

Meanwhile the main college building had been slowly erected, and in recognition of Miss Willis' gift of ten thousand dollars, which helped to wipe out all outstanding debts, was called "Willis Hall."

On Thursday, Dec. 19, 1872, the dedication exercises occurred, a number of earnest friends of the college taking part. From this date the college began a career of steady advancement, which, we are glad to state, still continues. Friends increased, as did also students, and sunnier skies seemed to replace the gloom and night which had hitherto overhung the institution. Prof. Payne was added to the corps of instructors, bringing in a fresh stock of enthusiasm and noble devotion to Carleton's interests. The new astronomical Observatory furnishing the standard time by which all the Minnesota railroads start their trains, and the signal advantages now offered in this young college for the study of pure Mathematical and Practical Astronomy, are all witnesses to its progress, and to the successful efforts of this honored member of the Faculty.

In 1872 and '3 Rev. Dr. Strong (for the well earned title of Doctor of Divinity had recently been conferred upon him,) secured pledges to the amount of eight thousand dollars. During 1874 and '5 over fifteen thousand dollars was raised by him in New England. In 1875 seven thousand dollars were pledged by the friends of the college in Northfield, on condition that thirteen thousand more were raised on or before

Jan. 1, 1876, for the purpose of endowing the chair of "Physical Science." Though it was the last quarter of the year, President Strong took up the task of securing this amount, despite the many prophets who foretold defeat and pronounced the undertaking wild and useless. The last week of 1875 came, and the required sum was not yet secured. Minneapolis friends gave in these critical days some clinching contributions, amounting to \$4,025. St. Paul, Austin, Winona and other places also contributed liberally. December 30th, was reached, when President Strong returned home, rejoicing in the successful termination of what had proved an unusually difficult and wearing canvass. But at Northfield a telegram came to him, informing him that a thousand dollar subscription had been revoked, and thereby the whole effort was brought suddenly into peril. With an appointment calling him out of town that day, there seemed to be no time left in which to make good the withdrawn contribution. It was a bitter disappointment, and came at a moment when it was likely to render futile the weary work of months. But such crucial hours have always been met, and in this instance "the forlorn hope" was uncomplainingly and bravely led by the tired canvasser. Individuals were found in Northfield and Winona who made up the amount; and on Jan. 1, 1876, the sum total was reported raised, with an overplus of four hundred dollars.

All the solicitude and weariness and hurry of those busy weeks is known only to him, who paid for this unusual effort by after months of nervous weakness and prostration. In fact, few men, east or west, know aught of the incessant labor and anxiety that come upon the presidents of the young colleges in

our newer States. The honor attaching to such positions is not estimated as high by those who think of and live only in the present, while much of their work is far from pleasant, but the coming centuries will attest the public worth of these men, and their achievements will then be seen and acknowledged, as they cannot be now.

#### THE SELF-SACRIFICE OF THE TEACHERS.

From the president down, there pervades the corps of instructors a spirit of devotion to the college, which is worthy of all honor. It has been said with truth that those connected with western colleges, have as a class "been distinguished for intellectual worth, energy of character and thorough scholarship, together with intimate knowledge of the principles that underlie human government and society at large, having practical wisdom with ample scope for its exercise in the actual construction of systems—governmental, educational and ecclesiastical, and on a vaster scale than was ever before known in human history." It has been Carleton's great good fortune to have connected with it, all through its history, instructors of rare mental gifts, who are the peers of more noted professors in the older institutions of the land. Neither remunerative salaries nor helpful educational facilities have kept them here, for both these have been comparatively meagre. But they have been ardently interested in the college, have been believers in its future, and content to labor on amid discouragements and deficiencies many and great, for the sake of building up an institution which should be an honor to the State, and prove in years to come a mighty Christian instrumentality, moulding and exalting the life of this North-

western country. They have declined calls both loud and attractive to older institutions, and in self-forgetfulness have wrought themselves into this growing college. This heroism of theirs, this chivalrous devotion to Carleton, suffused as it has been with a meek Christian spirit, is now, and has ever been, one secret of its success. We have reason to be both grateful for, and proud of the character of the teaching corps of the college, of the harmony which has prevailed therein, and the generous emulation and mutual helpfulness which have characterised all members of the faculty. These are facts which are deserving of public mention, for we cannot overestimate the advantages resulting therefrom. Every sacrificial service rendered the college by outside friends, has been fully matched by the quiet, patient and lofty devotion to its interests, on the part of those who have been associated in the work of teaching. To the latter, the scholarly and Christian name of the college has been dear, and they have borne burdens of which the public knows nothing, and worked on through the years with a fidelity which has brought with it a train of benefits to pupils, patrons and the people at large.

#### RELATION OF CARLETON COLLEGE TO THE GENERAL CONFERENCE.

One object of giving in your presence this story of the college is to impress upon all the members of this Conference, and those who from time to time shall be connected with it, the fact of the intimate relations existing between the two. The college, as you have seen, was the child of the Conference. The latter has with a maternal care watched over its growth and sought at every cost to promote its inter-

ests. Year after year has this body listened to a report from its own committee, as to the condition and progress of the institution. This relationship, it should be stated, is not corporate, involving any jurisdiction over the college; it is one rather of friendship and community of interest. On the Board of Trustees are representatives of other religious denominations, and that gives the college a practically undenominational character. Still, the connection between this body and the college is a vital one, and the former should maintain its interest in the progress of the latter. We cannot guard too jealously its good name; we cannot do too much for its upbuilding. It is of the utmost importance that every minister and missionary within the bounds of this Conference, should become the friend and servant of the college. It will never do to forget the direct relation of the latter to the progress of our churches and to the evangelization of our commonwealth. This Christian college is the place where Christian scholars teach, govern and counsel the youth of the Northwest,—where the light of a godly example shines in the lives and teachings of instructors whom our young men and maidens delight to honor. It is the place where the worship of God is avowedly a part of the daily life, and where daily prayer lays all the interests of its students under the shadow of the mercy seat.

This Christian college is ever our ally, as we seek to combat the superficial scepticism, or coarse but taking infidelity, or vulgar vice, in these days so wide spread. Its aim is to give to the rising generations a new heart and a new reason, to penetrate the popular mind with the saving truths of religion and science, as in their impressive agreement they shall be set

forth by its teachers. In it, therefore, Moses comes before Socrates, David before Homer, Paul before Plato, and Jesus Christ is acknowledged Lord of all. Such a college is our most effective ally, and that Carleton has been such from the start, give all praise to God, who presided over its birth, and raised up men of stalwart faith and prevailing prayer, to nurture it through years of weakness and weariness up to its present good estate. That it may ever remain in its genius and aims unchanged, will largely depend on our interest in, and our prayers for it. According to our efforts in its behalf as friends or patrons, according to our personal pride in its past history, according to our faith in its future as a great Christian educator, will, I believe, be its progress in all that goes to make up an institution diffusing a broad and Christian culture.

We cannot do more for our State, as Christian men and women, than by cherishing this college, which, in its teachings, bases public morality on the sanctions of religion, and aims therein to maintain an alliance between Christianity and learning. We challenge any institution of letters in our land to proclaim a grander and broader aim than does Carleton, when it declares, "it relies upon the letter of no catechism, it inculcates the formulas of no set creed. Its religious influences are in the social atmosphere of the school, and are exerted through the lives of the teachers and the Christian students, representing the several different churches. It is religious but unsectarian; Christian, without bearing the brand of any particular church."

No year has passed since its foundation, without being marked by more or less religious interest, while its distinc-



tively Christian influence has been felt throughout the entire State.

#### RELATION OF CARLETON TO HOME MISSIONS.

This college stands intimately connected with the success of the home missionary work of the Northwest. All schemes for evangelizing the rapidly augmenting population in this vast region, depend largely for their efficiency on this Christian institution. Carleton College, therefore, makes its appeal to all interested in the great work of Christianizing the West. If the principles of the Gospel are to have sway in our newer States and control their destinies, it must be mainly through the Christian college. It was Lyman Beecher who once remarked, "It is the sons of the West, educated on her own soil, who must preach the Gospel to the West." Here in the midst of the field needing consecrated workers, should the institution be maintained that is to supply them. Carleton College is therefore planted where it can afford a Christian training to the youth who must be relied upon to carry the Gospel to the multiplying towns and hamlets of the Northwest. Home missionary families naturally turn to it, as the place where their sons and daughters can be educated. Every Christian church feels its influence, and every missionary is the stronger for its presence in the State. It was, in fact, the indispensableness of the Christian college to the work of home evangelization, that led to the organization of this institution in the heart of Minnesota, and as the years go by, and its field becomes more populous, and the forces of evil more active, it will be needed as the ally and advocate of all that is distinctly Christian. Every new country requires in the earlier stages of its

development, the influence of the Christian College, for it is the mightiest agency in forming a high toned public sentiment, and in infusing into society intelligence and refinement. By its standard of scholarship, and the thorough culture of those it attracts to its halls, it illustrates the value of a liberal education, and works with power into all the processes of a forming civilization. An institution of learning consecrated to Christ and his Church, is the most potent instrumentality for Christianizing a commonwealth that we can found. Society without this great power will exhibit many and great deficiencies. Civilization without Christianity cannot be trusted. The history of the past abundantly shows, that while the former may produce a certain refinement, and develop a literature both copious and eloquent, it has no power to arrest social corruption, or restrain the bad passions of ambitious men.

Carleton College as a home-missionary force, cannot be over-estimated. No lighthouse on the rock-bound coast is as useful as this Christian light planted in this seat of forming empire. All plans for the popular diffusion of the Gospel in Minnesota and the vast regions north and west, will depend for their success on this college, and therefore is it of the utmost moment that it be well equipped for the great work it is called in the providence of God to subserve.

#### PRESENT NECESSITIES.

To-day its needs are greater than ever, because its opportunities are greater. It is imperative that its accommodations for students be enlarged, and especially that a new ladies' hall be immediately provided. A chapel and library building, a scientific hall and larger laboratory, additions to the apparatus

and to the library, and not least, an increase in the teaching force, are among the pressing necessities, to meet which, the resources of the college must be multiplied.

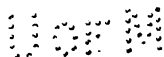
The Christian people of Minnesota feel that the efficiency of Carleton College will have a most important relation to the development of this Northwest, and while aiding it with undiminished liberality, they make their appeal to all who are interested in saving these great States of the Upper Mississippi Valley, to assist in building up this Christian college. It is a beacon light on our northern frontier. It will be, under Providence, a mighty agency for raising up men of Christian education to shape the future of this part of our continent.

Any officer of the college will gladly answer inquiries respecting the institution, or the condition and needs of any department.

Are there not, both at the East and in the West, friends of Christian education who will esteem it a privilege to aid in building up and endowing for permanent usefulness, an institution whose history has been so marked, and whose work is so imperatively needed. Some who cannot bestow immediate gifts, may provide future aid, by means of bequests.

#### WHAT CAN WE DO?

To such an inquiry, much can be suggested in reply. We can make in our churches more, yes, vastly more, of the concert of prayer for colleges and seminaries of learning, occurring on the last Thursday in January. Pastors can make this an occasion for showing to their people, in addresses pointed with thrilling facts, the relation between the church and the Christian college, the necessity of Christian culture for our youth,



and the grand benefits which have resulted from revivals of religion in our colleges. We must not forget the facts which the annals of our collegiate institutions establish, in regard to days gone by. Yale College, between 1741 and 1837, enjoyed twenty revivals, and five hundred converts were the known results of fourteen of these seasons of refreshing from the presence of the Lord. In six revivals in Dartmouth College there were one hundred and seventy conversions. In Amherst College over three hundred of the students, during its first thirty years, became Christians, in connection with the successive revivals which signalized its early history. This wonderful exhibit is fully equaled by reports from the younger colleges of the West. All of the latter, from Marietta to Carleton, have been visited by revivals which have resulted in a replenishing of the ranks of the ministry and of Christian men, in all callings of life.

WE CAN PRAY FOR IT.

Incentives to the most earnest prayer in behalf of Carleton may be gathered from what has already been brought to pass through this agency. Let the ministers of Minnesota read Prof. Tyler's prize essay on "prayer for colleges," the week before this concert of prayer occurs, and fervor and information will be supplied them for the most telling addresses they ever gave to their people, and motive for most importunate supplications. Furthermore, let such strive to realize what our churches, thus united in prayer for Carleton College, can effect. We must not in this great State, where the battle hotly rages between good and evil, between Christianity and infidelity, be indifferent to this duty of praying for our own



Christian college. To pray for it, remember, is to pray for an educated and devoted ministry ; a pure and puissant Christian faith, in a field where its foes are many and active ; for foreign and home missions ; for vigorous-lived churches, perennial springs of saving influences ; for good citizens to shape our politics and maintain, by the force of their principles, both our civilization and our Christianity.

ENCOURAGE OUR YOUTH TO GO TO CARLETON.

We can interest ourselves actively in securing students for Carleton, and in advocating its claims upon those we know or meet who are possessed of wealth. Christian families ought to feel that this College is the natural and proper place to which to send their children. I mean, in saying this, to disparage in no respect other institutions competing for students. But I am now speaking to the proper constituency of Carleton College, and laying upon you the general obligation to become its patrons. I know that students naturally tend to the institutions which offer the greatest educational advantages. As between Minnesota and the East, the latter may afford better facilities, a riper and mechanically more complete literary culture, still the mass of Minnesota youth cannot go east for an education ; and if we do our part with a true "esprit du corps," the time is not far distant when in equipment, in variety in the departments of instruction, in all that goes to constitute the technique of a complete culture, Carleton will become the Yale or Amherst of the Northwest, and it will be as much an honor to graduate from it, as it is now, from either of the latter.

The time has gone by in which the cheap sneer at Western

colleges can be indulged in. Suppose they seem weak, yet remember it is their day of small things, and when Mr. Gladstone's prophecy is fulfilled and the population has in these United States risen to two hundred millions these will all be needed in their then-accrued strength and power. Consider a moment the immense field which Carleton occupies. It embraces not only Minnesota, which is itself larger than all New England, but also the wide-reaching domain of Dakota and the Red River Valley of the North—an empire in itself. During the last year seven States, eleven nationalities, and eight religious denominations, have been represented by its students, and the scope of its influence is still extending. As scholars interested in the educational development of our State ; as Christian workers intent upon the evangelization of its people ; as parents with sons and daughters for whom we covet a training that shall be neither wholly secular nor anti-Christian,—ours it is to avow ourselves outspoken friends and cordial patrons of Carleton College. If *we* have faith, this young and promising institution will be accorded a new place in our affections, and for it we shall all personally labor and give, as the great safeguard of our holy religion, and the best conservator of the morals and intelligence of the Northwest.